



CONCEPT OF COOPERATION BETWEEN THE FAMILY, MAHALLA, AND EDUCATIONAL INSTITUTIONS IN THE UPBRINGING OF A HARMONIOUSLY DEVELOPED GENERATION

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***Annotation:** Uzbekistan's independence created all the conditions for the widespread introduction into social life of all factors serving the development of society. In the development and existence of society, the human factor, especially the youth, has always been of great importance. Today, in the process of globalization, when ideological and spiritual struggles are taking place between states, "Family-Mahalla-Educational Institution Cooperation" is of great importance in educating a harmoniously developed, actively participating in the country's social life generation, forming their firm life positions and patriotic feelings. This article analyzes the aforementioned concept.*

***Keywords:** family, healthy lifestyle, mahalla, values, reforms in the spiritual sphere.*

After gaining independence, in a short period of time, under the leadership of the First President I. Karimov, a national development model was developed, on the basis of which a strong mechanism for the upbringing of a harmoniously developed young generation, as well as stimulating their potential and talent, was created. In Uzbekistan, over the years of independence, a large-scale State Youth Policy has been implemented aimed at forming independent thinking and a correct worldview in young people, as well as educating them on the basis of spiritual and moral values, protecting their physical and mental health.

In strengthening the reforms being carried out by the state in this sphere and their implementation, the role of state and public structures, especially families, mahallas, and educational institutions, is invaluable. Therefore, the Concept of "Family-Mahalla-Educational Institution Cooperation," developed in our country in 1993 and adopted in 1998 and 2004 in a new edition, acquired important significance. In this concept, based on the Resolution of the Cabinet of Ministers of the Republic of Uzbekistan No. 130 of March 26, 1998, "On Measures for the Further Improvement of the Socio-Spiritual Environment and the Prevention of Religious Dogmatism," as well as the Law "On Education," it is stated that parents or legal representatives of minor children are obliged to protect the legal rights and interests of the child and are responsible for their upbringing, obtaining up to school, general secondary, secondary specialized, and vocational education. In paragraph 3.2 of the "National Program for the Training of Personnel," attention is paid to the development of public administration in solving the tasks of ensuring conditions for the study, life, and recreation of students, and in paragraph 4.4 - to the close interaction of educational institutions with parents, family, mahalla committees, the Republican Center for the Promotion of Spirituality, the Scientific and Practical Center of National Idea and Ideology, public organizations, and funds for the formation of a creative, active personality, devoted to the principles of independence of Uzbekistan and capable of making a real contribution to the progress of society. The results of conducting educational processes based on a carefully developed program in cooperation are evident. In implementing the state youth policy, educating a well-rounded individual, let's pay attention to the first link in the aforementioned concept - the institution

of the family. A well-rounded individual is, first and foremost, a physically healthy, intellectually developed, socially active youth. A harmoniously developed personality is formed in the family, under the direct influence of close relatives. As confirmation of these words, let us cite the words of President I. Karimov:..."measures to protect the family, which is the most important, I would say, the decisive link of society in the matter of raising a physically healthy and harmoniously developed younger generation, should also become an integral part of the program. We all understand well that raising our sons and daughters to be worthy representatives of their people, who will become active citizens of the country tomorrow, takes place in the bosom of the family, in a healthy atmosphere of love and respect between parents. From this, it follows that we must consider the issues of a healthy and strong family, primarily a young family, as a priority, at the center of attention of the mahalla, society, and the state as a whole" [1.c.2] Indeed, creating a healthy atmosphere in the family and strengthening it in the spirit of the national idea is considered a priority direction of state policy. The family is the foundation of society, a place where an individual's worldview is formed, good intentions and values are perfected, and moral and legal education is carried out. In the hearts of the younger generation, there will be a sense of concern for the fate of the Motherland; if the family, as a social institution, performs all its functions, then it will become a center of spiritual education. Because it is the sacred duty of every family to raise a talented child, to raise them physically, intellectually, and morally developed in the spirit of respect and loyalty to their parents and homeland. A spiritually and physically healthy, harmoniously developed personality can only be formed in the family. A healthy atmosphere and

well-being in the family are the foundation of the spiritual perfection of the entire society. Uzbek families have served for centuries as a store and enrichment of concepts such as honor and conscience, kindness and mercy. These ideas are reflected in the words of our great enlightener and humanist Mahmudkhoja Behbudi, who says that it is not the largest armies or the best ships in the world that elevate a nation, but the family that we pay little attention to or leave without it altogether. If there is disorder in the family, its negative impact will also affect the fate of an entire nation. As a result, baseness takes the place of perfection, and regress takes the place of progress. If a nation faces such phenomena, then this can be considered the last page of its history. During the years of independence, reforms aimed at comprehensively supporting families have been implemented in our country. In particular, Articles 63-66 of Chapter 14 of the Constitution of the Republic of Uzbekistan are devoted to the family. Specifically, the following were adopted: on May 3, 1990, the Decree of the President of the Republic of Uzbekistan "On Increasing the Amounts of Benefits for Mothers with Many Children," on December 10, 1996, the "Regulation on the Appointment and Payment of Benefits to Families with Minor Children," approved by the Resolution of the Cabinet of Ministers "On Measures to Strengthen Social Support for Families with Children," and on May 18, 2007, the Decree of the President of the Republic of Uzbekistan No. UP-3878 "On Additional Measures for Material and Moral Support of Young Families." In accordance with the Resolution of the Cabinet of Ministers of the Republic of Uzbekistan dated February 2, 1998, "On the Organization of the Republican Scientific and Practical Center "Oila," the "Oila" Center was organized. 1998 was declared the "Year of the Family" in our country.

And in 2012, 4 trillion soums were allocated for the implementation of the State Family Program. 4 billion soums and more than 370 million US dollars. Today, the role of the family in shaping the spiritual image of our country based on the idea of national independence, universal principles, and centuries-old traditions is invaluable. The three pillars of our independence - independent policy, economic power, and the spirituality of the people - are inextricably linked, and the family plays an important role in ensuring their harmonious development. In raising the spiritual life of the people, the role and significance of the historically established mahalla, based on dynastic-kinship relations, unity based on a certain profession, and local self-government, is considered invaluable. Today, the mahalla institute is not only the main link ensuring citizens' participation in political decision-making, but also the only system capable of increasing the active participation of young people in the social life of the country and educating spiritually developed youth. Regarding the mahalla institute and its role in youth education, the President of the Republic of Uzbekistan Islam Karimov speaks as follows: "In the years of independence, with the demands of the time, our national values, traditions, and customs are changing and enriching. At the same time, the rights and powers of the mahalla are expanding. Today, they are self-governing bodies and, as a democratic school, carry out large-scale activities. For the first time in the history of our statehood, the concept of "mahalla" was enshrined in the Constitution, and its place and status in the management of society were clearly defined. Such great attention to the mahalla form of government testifies to the people's policy being pursued in our country. At this moment, the mahalla is in practice the expression of the principle "from a strong state to a strong society," which

is being implemented in our country. It plays an important role in strengthening our spiritual life, as well as in shaping the consciousness of the younger generation." It is known that Uzbek mahallas have long been and continue to be centers of preserving national values. Mutual mercy and friendship, unity, systematic visits to the sick and elderly, as well as those in need of assistance, caring for orphans, holding weddings, communal work, and memorial services, spiritual and moral support, and other customs and traditions unique to our people, were initially formed and developed in the mahalla environment. Mahallas perform the function of educational schools and, in the spirit of respect for centuries-old traditions and customs, educate young people in the ideas of devotion to the Motherland, as well as play an important role in the formation of a harmoniously developed generation. There are many proverbs and sayings among the people, the most famous of which is "One child has 7 neighborhoods." In the sphere of youth education, mahallas in our country perform the following functions: - based on humanity and mercy, forming good neighborly relations and mutual respect among young people, developing methods of promoting social and political stability, ensuring peace and prosperity of the country; - directly participating in the matter of educating the younger generation in the spirit of national and spiritual values, patriotism and humanism; - widely promoting in citizens' assemblies the humane treatment of low-income and bereaved families, lonely elderly, labor heroes and orphans, their moral and material support; - creating the necessary conditions for increasing the social activity of young people, providing practical and methodological assistance in guiding them to professions, developing private entrepreneurship and family business, as well as expanding its functions

in exercising public control over state administration bodies. At this moment, the entire human society is at a stage of development where the processes of globalization and integration are proceeding at a rapid pace. Now, in the international arena, states are evaluated not by economic and military strength indicators, but by the innovative and intellectual potential of young people. Therefore, from the first days of independence, special attention has been paid to the education system, the upbringing of young people. The comprehensive growth of the younger generation, the formation of a harmonious personality, and their active participation in public life are directly related to purposeful education and upbringing. The formation of a legal and democratic state, a civil society, as well as strengthening its status in the international arena, is possible only through the implementation of fundamental reforms in the field of education. It is known that since ancient times, our ancestors have considered science and enlightenment, education and upbringing as the main condition and guarantee of human growth and the development of the entire nation. Education and upbringing are a product of consciousness, but they are temporarily an important factor in enriching and shaping the spirituality of the people, as well as determining their development. Therefore, in this sphere, a superficial attitude should not be allowed in any way. The school and the education and upbringing system are in the sphere of state and public control. All this is reflected in the Constitution of our country, in particular, Article 41 states: "Everyone has the right to education. The state guarantees free general education. The main goal of the educational and upbringing system is to form in the younger generation the ability to think independently and broadly, to educate a harmoniously developed personality. For this, it is

necessary to conduct education and upbringing simultaneously. It is impossible to separate education from upbringing and vice versa, it is an Eastern view, an Eastern philosophy. On the initiative and under the leadership of our President, the Law "On Education" was adopted in 1992, and in 1997, the National Program for Personnel Training was adopted, which brought the reforms being carried out in this area to a new level. Within the framework of these large-scale reforms, the State Program for the Development of School Education for 2004-2009 was adopted. In accordance with this program, the material and technical base of more than 10 thousand schools was strengthened, and large-scale work was carried out in the field of fundamentally improving the content of the educational process, material and moral incentives for teachers. In 2014 alone, more than 540 facilities were completely reconstructed, including 380 schools, 160 vocational colleges, and an academic lyceum was built. 350 billion soums were allocated from the state budget for these works. Over 120 billion soums were allocated to provide these institutions with laboratory equipment, computers, and multimedia tools.[4.c.236] In conclusion, it can be said that young people are the future and builders of the future of any society and state. All the aforementioned reforms, goals, and objectives being implemented in our country are primarily aimed at the younger generation and protecting their interests, as well as satisfying their material, spiritual, and moral needs. The principles of the "Uzbek model" of development, recognized by the world community, have the ultimate goal of raising the younger generation spiritually and physically healthy. In carrying out this honorable, but at the same time responsible work, the cooperation of the

Family, Mahalla, and Educational Institutions, representing three inseparable factors, is of great importance.

After gaining independence, Uzbekistan faced the task of building a new national model of youth education. However, despite the development of significant documents (including the Concept of "Cooperation of Family, Mahalla and Educational Institutions" adopted in 1998), the first years showed that the real implementation of this model was limited and largely formalized.

Political scientist D. Hakimov rightly notes that "Mahalla committees, under the authoritarian management model, acted not as independent entities, but as a continuation of the vertical of power, limited in resources and responsibilities"[5].

Educational work in schools was often replaced by ideological pressure, and the very concept of "spirituality" was politicized. The emphasis was mainly on rhetorical praise of traditions, without proper analysis of current problems of youth: unemployment, social insecurity, limited access to high-quality education.

The potential of the family as an equal partner in the educational process was also not utilized. Despite the Law "On Education" and the National Program for Personnel Training (1997), the concept of "family-mahalla-school" functioned fragmentedly, without stable coordination and effective methodology.

With the coming to power of President Shavkat Mirziyoyev in 2016, a fundamental revision of the ideological, social, and institutional foundations of state policy began. Among these transformations, the most important place is occupied by the new philosophy of working with youth, within the framework of which, since 2020, the State Program "Yoshlar

- kelajagimiz" has been implemented, and a vertical "mahalla - sektor - hokim" has been created with the appointment of assistants to khokims for youth affairs. These specialists work directly in mahallas, identifying youth problems, coordinating employment, education, entrepreneurship, and upbringing issues.

As stated in the Presidential Decree No. UP-147 of June 27, 2022, "The mahalla institution should become a platform for supporting talented, proactive youth, and expanding opportunities for social mobility"[6].

Within the framework of the updated "family-mahalla-school" concept, emphasis is placed on:

- digital transformation of schools and educational institutions;
- introduction of a mentoring and family counseling system in mahallas;
- strengthening parental involvement through parent committees and partnership sessions with teachers;
- prevention of early delinquency among minors with the support of prevention inspectors in mahallas.

The results are evident: according to the Youth Affairs Agency, in 2023 alone, more than 250,000 young people were employed within the framework of neighborhood initiatives, 60% of whom were through individual development plans developed by assistant governors[7].

Thus, the idea of interaction between family, mahalla, and educational institutions, laid down back in the 1990s, received its real embodiment and reinterpretation precisely during the period of New Uzbekistan. If previously this mechanism operated as a declaration, today it is turning into a flexible and functional system capable of adapting to the challenges of globalization.

Only through openness, accountability, and support for "bottom-up" initiatives can the tasks of forming a harmoniously developed individual actively participating in the life of the country be realized.

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